



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY STEPHEN COOKE.

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RELIGIOUS INTELLIGENCER,
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STEPHEN COOKE.
CONDITIONS.

TERMS—It is the design of the Publisher to issue the Work in both the pamphlet and news-paper forms. Each form will be issued every Saturday. The pamphlet form, paged and folded for binding; each sheet making sixteen large octavo pages, or 832 pages in a year, with an index at the close. As hitherto, it will be exclusively religious; to suit the wishes of those who have the past volumes, and who may wish to preserve a uniform series of the work; and also of those who while they have other papers of secular intelligence, wish for one exclusively religious for sabbath reading. The news-paper form will contain more than five columns of additional space which will be filled with a condensed summary of all the political and secular intelligence worth recording. It is designed especially to accommodate such families as find it inconvenient to take more than one Paper; and yet who feel an interest, as they should, in whatever concerns the Christian and Patriot. Subscribers have the privilege of taking which form they please.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 9, 1836.

COMMON SCHOOL EDUCATION.

To the inhabitants of favored New England, where, with few exceptions, the institutions of Education and Religion are established and sustained, it may not generally have occurred that there is any particular connexion between common education and religion. Or if the connexion be supposed to be important, there may not have seemed to be so great deficiency in respect to the former, as to be any very serious hindrance to the success of the latter. But other parts of our country present a different aspect, and call loudly upon the attention and practical consideration of the Christian and Patriot.

Let us look at some facts stated in official Reports in

relation to the subject of Common Education. In Pennsylvania of 400,000 children, only 250,000 are in schools: and 100,000 voters in the same State are unable to read and write.

In Missouri, of 66,000 children, only 6,000 or one in eleven are enjoying the advantages of instruction.

In Kentucky, only one in seven of the children, or one in 21 of the whole population enjoy these advantages.

In Indiana, only one in 6 of those between the ages of 5 and 21, are in schools.

Such are some of the facts that have been collected on this subject: and probably a great proportion of the Western and South Western parts of our country are in no better condition; and with the exception of a very small part of our whole territory, there is a great deficiency of the means of Education.

But this is not the whole of the evil. For in many cases where Common Schools are maintained, they are rather an injury than a benefit to the community. Some who are charged with the business of teaching, are so ignorant they can neither read nor write: and what they pretend to teach is often so erroneous that every intelligent parent prefers to keep his children at home. If we except the larger cities and villages, teachers of this description are of frequent occurrence in all parts of those sections of our country.

Nor will their moral character bear a closer inspection. Open and undisguised intemperance, we are told in official and authentic statements on the subject, is no uncommon trait in their character.

Nor is it practicable, in this state of things, to remedy the evil to any considerable extent, by parents taking the business of education into their own hands. In New England this would perhaps be done more extensively. If our common Schools were disbanded, we might go on for a generation or two with the education of our children: although probably it now seems to us that we should do more than in the end would be found to be accomplished. Parents here have very little leisure for educating their children. Our observation assures us that very few children are educated at all, if they are not educated at school. And to the inhabitants of new settlements, there is for a task of this kind less time, and fewer facilities, and probably less inclination.

Such is the condition of a great part of our country with regard to the means of Common Education. Truly this is a dark picture; and we feel reluctant to be-

lieve that it is a faithful representation of the reality.

A single glance at the subject will show that this deficiency in education is a great hindrance to the spread of the gospel, and the prosperity of religion.

The Bible Society resolve to supply every destitute family in the land with a copy of the Sacred Scriptures. In the execution of this noble enterprize, an agent finds on one road in a Western State 19 families in succession, in which there is not a single person who can read. This probably is a rare occurrence. But reports from agencies in this enterprize, show us that no inconsiderable proportion of the families of large sections of our country are in this condition. And of what use to them is the written Word of Life? Of what advantage is the light of the sun to the blind?

The Tract Society resolve to distribute leaves from the Tree of Life in all the families of the West. But how can families in the condition of those above mentioned, make the application of this remedy for their healing? How would the benevolent intentions of these Societies be furthered, if there were but a single child in those families who could read?

The American Sunday School Union resolve to establish a Sabbath School in every neighborhood of that Western Valley. Their agents explore the country, excite an interest in the subject, collect the children, organize the schools, appoint the teachers, give them directions of proceeding, and leave them with the expectation that they will be prosperously sustained. But for the want of competent teachers they soon lose their interest, and languish, and the enterprize so auspiciously commenced, is abandoned. Or, as is sometimes the case, they never even once come together after the agent has left them. So little interest is there in this means of Christian instruction, that of 160,000 children in a single State, only 10,000 are in Sabbath Schools.

This want of intelligence too, is a direct and important hindrance to the success of an enlightened Ministry. It greatly circumscribes the Minister's influence. The multitude of the uneducated prefer ministers more nearly like themselves. Of this class of religious teachers there is no deficiency in the West;—men who decry human learning;—and who profess to be guided in their instructions by immediate revelations from God. Such teachers, with such a people, find it no difficult matter to excite a prejudice against men who profess to believe in the necessity of human exertions to understand the Word of God, and who expect their ministry to be successful by the blessing of God upon their own endeavors.

From facts like the foregoing, we may see without any mistake, the importance of effort for the instruction of the rising generation of our land, in the rudiments of Common Education. And a class of men, upon whose operations in our country we have looked with jealousy, are before hand of us in judging of its importance; and unless we wake soon to the needful effort in this department of labor, we shall find the field pre-occupied.

This is pre-eminently the chosen field of labor of the Catholics;—to throw their influence around the rising

generation. They go not from place to place as preachers, attempting to persuade the adult population, by this means, to adopt their faith. Where there are families of their own sort sufficient to form a congregation, they are sufficiently careful to collect them, and preach, and grant them absolution, and go through with the mummeries of their religion. But their great effort is in their Seminaries of learning. There are now 40 of these Catholic priests in St. Louis;—seemingly without business—but they are not idle.

Look into their schools of the Sisters of Charity. Many of them contain each 500 children. And who are these children? In most cases, we are told, they are not taken from Catholic families, where they might be found in abundance; but they are the poor, and the unfortunate from the families of Protestants. What we may ask, will be the effect of Catholic discipline upon these children? They may not be converted to the Catholic faith;—although that will be true of a majority,—but what will be the certain influence of this Catholic discipline? They were poor, and homeless, and many of them parentless: in these refuges of the Sisters of Charity, they find homes, and comfort, and instruction, and seeming friends; and if after years of artful management from these adepts in proselyting, they go not forth from these asylums, shielded from any counteracting influence by an impenetrable prejudice, they are, with scarce an exception, prepared to favor the Catholics, and to apologize for any errors which may be charged upon them.

These schools are numerous. The well-trained disciples of such instructors are pouring out in hundreds, and soon will be in thousands, upon the community, to instruct other schools, and to exert a controlling influence upon our population. Ninety thousand dollars to the State of Indiana, and sixty thousand to Illinois, are appropriated this single year for the support of these seminaries; and to the single institution at Bardstown in Kentucky there is an appropriation of 20,000 dollars a year. These are but individual instances, and are mentioned as examples of what is done in a multitude of other cases. The coffers of his Holiness, the Pope at Rome, are freely unlocked, and their treasures freely poured forth, and the Kings of the Old World are careful to see them replenished. The influence of our free institutions is felt among their subjects; and they feel unsafe on their despotic thrones; and hence this combined crusade against our free institutions—this fearful effort to quench the light and glory that encircle America;—America, the only place under Heaven where religion has an asylum, and a free government can be sustained—America, the hope of the world. If the sun go down on America, where will it ever arise.

Let then our country awake to the importance of its example, and of its own salvation. Let those who are actuated by a spirit of benevolence,—who love their fellow-men, and profess to be living for the salvation of the world—show a wisdom and a zeal in the matter at least equal to those who are influenced by motives selfish and unworthy of a rational and generous soul. Let institutions be established, and every facility be afforded to bring the youth of our land under the advan

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stages of instruction and under an influence which shall fit them to perpetuate our blessed institutions to other generations, and make our country a blessing to the world.

We are happy to hear that an Institution is formed in Indiana for the purpose of preparing teachers for common Schools. Rev. William Twining, recently of Lowell, Mass., and now in this city, is appointed Professor of Mathematics in the Institution, and expects to enter upon the duties of his office in a few weeks. If they need pecuniary aid in this matter, we trust that favored New England will give it.

ROMANISM.

From the Supplement to Miss Reed's Book.

"It is little more than forty years since the first Roman Catholic See was created by the Pope in the United States. There are now in the United States 12 Roman Catholic Sees, (including an archdiocese at Baltimore,) comprising all the states and the territories in their "jurisdiction." There is a Catholic population of 600,000 souls under the government of the Pope of Rome, an Archbishop at Baltimore, 12 Bishops, and three hundred and forty-one priests.—The number of churches is 401, viz :

Louisiana	27	Delaware	3
Alabama	10	New Jersey	6
Florida	3	New York	44
Georgia	21	Michigan	15
South Carolina	11	Ohio	27
North Carolina	12	Kentucky	27
Maryland	55	Missouri	18
Virginia	31	Illinois	10
District of Columbia	4	Arkansas	3
Pennsylvania	57	Indiana	9
Connecticut	3	Maine	2
Rhode Island	5	Vermont	6
Massachusetts	12	Tennessee	1
New Hampshire	2	Mississippi	1

The number of mass houses is about 300; Catholic colleges 10; seminaries for young men 9; theological seminaries 5; novitiates for Jesuits 2; monasteries and convents, with academies attached for young ladies, 31; seminaries, &c., for young ladies 30; schools of sisters of charity 24; academy for colored girls at Baltimore 1; female Indian school, Michigan, 1. Total number of Catholic institutions for the education of Protestants and Catholics 118; Catholic newspapers 7.—These statistics are drawn from Roman Catholic publications.

In view of this extraordinary progress of a foreign ecclesiastical power in the United States, need we wonder that the Vicar General, the Rt. Rev. Frederick Reze, D. D. of Detroit, himself a foreigner, a subject of Rome, and an agent of Austria, should write thus, to a friend abroad, in reference to the spread of the Catholic religion in this Republic?

"We shall see the truth triumphant, the temple of idols overthrown, the seat of falsehood brought to silence, and all the United States embraced in the same unity of that Catholic Church, wherein dwells truth and temporal happiness."

Another Catholic in the middle states has said in a letter, "within thirty years the Protestant heresy in the United States will come to an end! If we can secure the West and South, we will take care of New England."

In a recent publication abroad, entitled "Letters

from Rome," under the head of Italy, it is said, "the accounts from the New World are cheering. In the United States of America the Catholic religion is making great progress, and the Roman propaganda is amply rewarded for its exertions. Several new sees are to be established."

ON SELF LOVE.

When that able and graceful infidel, Lord Shaftesbury, attacked Christianity, he called in question its purity as a system of morals. He maintained that to regard our happiness in the practice of virtue, was mean and mercenary; and that a system of morals which appealed by rewards and penalties to our self-love, must be a mean and mercenary system; consequently christianity could never have had a divine origin.

Admitting his first proposition to be true, that self-love and the practice of virtue are inconsistent with each other, we see not how his conclusion can be avoided.

As the same position has sometimes been taken by the friends as well as the enemies of christianity, and as the question involved is a fundamental one in morals, we propose to inquire whether we may or may not be prompted to right action by self-love.

By self-love is meant a desire for happiness,—we mean by it simply this, and nothing more. This is its proper meaning; according to good usage. This, too, is its common meaning, and to use it thus, is, as Dugald Stewart has said, "to follow the ordinary language of modern philosophy."

With the state of mind described by the term self-love, we are well acquainted. It is that feeling which springs up within us in view of good,—the wish that this good were ours. We are acquainted with it in the form of appetite and propensities. When self-love fixes on different objects that are fitted to gratify it, for the sake of convenience we call it by different names, and these names are derived from the objects on which it fixes.

Thus our desire for happiness, when directed toward food as the means of obtaining it, we call the desire of food; when directed toward knowledge, or the esteem of others, we call it the desire of knowledge, the desire of esteem. We know that there are those who maintain, that our appetites and propensities are very different from any of the particular forms of self-love. But what proves their opinion to be incorrect, is, that nothing excites an appetite or propensity except that which excites self-love,—that nothing gratifies them which does not gratify self-love; that is, which does not gratify our desire of happiness in these specific forms; and if self-love should cease, every appetite and propensity would cease with it. Food is desirable only as it is the means of happiness. Knowledge, if it had no tendency to make us happy, would lose all its value. Even beauty, which we so much admire in every thing, if it should lose its tendency to gratify self-love in the form of taste, would lose all its charms and be no longer lovely; and only transfer this single tendency from beauty to deformity, and deformity would captivate and delight us just as much as beauty now does. The very idea of having these specific desires without having the more general desire, called self-love, would be like having, in the language of logi-

cians, a species without a genus. In these forms, then, in the forms of appetite and propensity, we are well acquainted with self-love. We are also familiar with it in our hopes and fears; for hope is nothing but our desire of happiness joined with the expectation of securing it, while fear is only the same desire accompanied with the apprehension of losing it, or incurring positive evil. In short, the thousand wishes and desires which are constantly ruffling the otherwise smooth surface of the soul, as well as the passions which at times agitate and vex it, are nothing more than the various forms of self-love. So that we are perfectly familiar with this state of mind; and now when we come to the inquiry, is self-love *right or wrong*? or has it *any moral character*? we are able to say with confidence, whether such and such things that are essential to moral character do or do not belong to it.

Has then self-love any *moral character*? We think it has none,—therefore to desire happiness, and to be influenced in our conduct by that desire, is nothing praise-worthy or blame-worthy in us; but, on the other hand, that we are compelled to do so by an absolute necessity, by the very constitution of our being.

It is like the dictate of philosophy and common-sense, that *moral character* belongs only to *free voluntary mental action*. There can be no such thing as right or wrong where there is no good or bad intention, preference, or choice. But intention, preference, choice, is action, voluntary action. To be moral, it must also be free action; that is, there must be at the same time power adequate to opposite action; this is freedom, nothing short of it is. Where this is wanting, there can be no moral character, for every one knows he is not responsible for what he cannot help.

And now is the state of the mind called self-love a *voluntary state*? and is it *free*? That it is not voluntary, is proved by the fact that it precedes every voluntary state. Every one knows he never chooses an object without first desiring it; for to choose without desiring it, would be to choose either from indifference or from aversion, which we know we never do; and we know we never could choose that to which we are perfectly indifferent, or that which we hate and only hate. And as desire must always *precede* choice, it cannot depend on choice for its own existence, of course it must itself be *involuntary*. But all our desires are only different forms of self-love; they are nothing but the soul going forth after happiness, or the means of it, (for we desire nothing else.) Self-love, then, is an *involuntary state*, and lacks one of the essentials of moral character.

Nor is it under *our own control*. We may indeed decide how self-love shall be gratified, whether in this way or that, but whether it shall or shall not exist, it is not for us to say,—that has been decided already by the power that made us, and we find the seal of his decision stamped on our nature. We do desire happiness, and can never cease to desire it until our constitution is changed, and we cease to be sensitive and voluntary beings. Did this desire depend for its existence on our own choice, how soon might we put an end to all the misery that springs from desires ungratified and wishes crossed! But if no desires were

ungratified, nor wishes crossed, we should be in that quiet state called contentment, which if it brings with it no positive enjoyment, is freedom from all pain. Only place self-love in our own power, and we could laugh at such enemies to our peace as anxiety, grief, and sorrow, for we could dismiss them at any time, by just saying to self-love, when it pants for relief, "peace," "be still," and the soul would instantly become quiet as unruffled waters; no wish would be crossed, no desire thwarted, for we should have neither wishes nor desires to be crossed or thwarted. If it were so, how soon might all the sorrows of earth, yes, and the agonies of hell, end! for what spirit here or there need longer *pant for good*, and cry, "I thirst!" Self-love, then, lacks another of the essentials of moral character, *freedom*.

These plain and obvious remarks ought to decide the question whether *right action* may be *prompted by self-love*? For if the two positions we have taken are correct, that sin consists only in action which is free and voluntary, and that self-love is neither free nor voluntary, but necessarily precedes all such action; it follows that for us to desire happiness, and always to be influenced by that desire, is neither praise-worthy nor blame-worthy in us. It makes us neither better nor worse.

But here we are met by objections. In the first place, it is said that there is no difference between self-love and selfishness. To this we reply there is no resemblance except in the two words. The things described by them are very unlike. Dugald Stewart, speaking of the phrase self-love, says, "it is often confounded (in consequence of an unfortunate connection in their etymology) with the word selfishness, which, in strict propriety, denotes a very different disposition of the mind. In proof of this," he adds, "it is sufficient to observe, that the word selfishness is always used in an unfavorable sense, whereas self-love, or the desire of happiness, is inseparable from our nature, as rational and sensitive beings." (Stewart's Philosophy, vol. i. p. 113.) Surely these states are not the same, one of which is voluntary and the other involuntary; one of which is under our own control, the other beyond it; one of which is a part of our nature, while the other may or may not belong to us. Self-love is simply our constitutional desire of happiness. Benevolence and selfishness respect simply the mode in which this desire is to be gratified. Selfishness is a purpose to gratify it at the *expense* of the happiness of others, while benevolence is a purpose to gratify it by *promoting* the happiness of others. It differs just as much from selfishness as it does from benevolence; and if it may be called selfish, it may with the same propriety be called *benevolent*, for it stands in the same relation to both.

Again, it is said that self-love must be a state of mind *morally wrong*, because it is the cause of all *wrong moral action*. "Man's self-love," says Edwards, "does in innumerable respects, restrain from acts of true wickedness, and, not only so, but puts men upon seeking *true virtue*." And though Edwards regarded it as the cause of wrong action, he also regarded it as the cause of right action. It must be so, for it is the cause of all voluntary action. If it is sinful because it is the cause or occasion of sin, our constitutional power to choose is sinful, for the same reason, as it is in the same sense the cause of

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sin. But no one says we are guilty for having a will, neither ought any one to say we are guilty for desiring happiness. We are guilty only for seeking it in one way rather than another, just as we are for using our wills wrong; but not for having this constitutional desire any more than for having a will.

But it is not *mean and mercenary*, as Shaftesbury claims, to do *right* for the *sake of the happiness* it brings us. How so? Is it mean to seek our highest happiness in making others happy? Would it be more noble, if it were possible, to do good to others from perfect indifference, without caring whether they are benefited or not? Who of us would wish for nobler praise, than to have it said of him with truth, "he, like his God, finds his chief delight in blessing others?" Is it mean to love ourselves, if we also love our neighbor as ourselves,—mean to act on that maxim of the Saviour's, which Paul bids men remember, "it is more blessed to give than to receive?" If this is mean, what is noble? When the *four and twenty elders* fell down before him that sat on the throne, and cast their crowns before the throne, saying, "thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things and for thy *pleasure* they are and were created;" did they render no ascriptions of noble praise to him who sat thereon? or did they ascribe to him mean and ignoble conduct?

And is such conduct *mercenary*? We call him mercenary who sells his character or his conscience. He who holds his character to be invaluable, and his conscience to be priceless, he is *no mercenary*. But does he sell his character in the view of God or man, who, like his Saviour, parts with every other good to obtain the joy that springs from blessing others? Would you esteem him more highly, if, when you saw him scattering blessings around him, you knew he took no delight in doing it? *Conscience*, too,—who would part with her favor soonest? he who with a light heart and a smile always flies at her lidding, or he who must wait till with her whip of scorpions she lashes him to his duty, and then like a trembling slave, goes heartlessly about it? Which would probably sell his conscience cheapest? *No*, it is *not mercenary* to do right for the sake of the happiness it brings us. It was no stain on the character of the Jewish law-giver, that he "had respect unto the recompense of reward;" nor did it tarnish the Redeemer's glory, that he, "for the joy set before him, endured the cross."

The perplexity which this subject has occasioned in morals and theology, has arisen principally from this single cause,—from over-looking the well-known fact, that self-love is involuntary. Regarding it as voluntary, some, like Shaftesbury, have denounced it, and held, that we must cease to desire happiness, or never be virtuous; while others, fixing on some of its more useful and pleasing forms, such as our constitutional desire to relieve suffering, called pity, or the involuntary affection of parents for their offspring, have extolled them as so many real virtues. The consequence has been, among those who preach the gospel, that while one has been satisfied if he could only excite such constitutional emotions as Milton describes in the breast of Satan, when, looking on the grace and purity of an unfallen fellow-spirit, he

"felt how awful goodness is, and saw
Virtue in her shape how lovely,"

another has been afraid to appeal to man's self-love, as the Bible does, by all that is moving to a sensitive being, lest he should excite selfish feelings. And among their hearers, one in the piety of his heart blames himself for feelings beyond his power to control; while another, in his pride, thinks his bosom heaving with holy emotions, when it is only the working of a power within him which, if he would, he cannot resist.

Destroy self-love, as some would do, and all the motives to holiness which the universe presents, would fall on the sinner's heart powerless as water on the rock. Tell him of heavenly joys; he can never choose them, for he feels no desires prompting him to such a choice. Talk of the agonies of hell; no involuntary dread thrills through his soul, urging him to escape them. He can look down on its fiery billows, or up on heaven's dazzling glories, alike unmoved, and must forever do so. Annihilate self-love, throughout the universe of being, and *all voluntary action* must instantly cease; with no desires to gratify, there would be no motive for action. God himself would henceforth set inactive on his throne, to look coldly down on a still motionless universe. For still and motionless it must be, unless, perchance, nature should keep on a while in her wonted course by the mere power of endurance; but she, too, for the want of his sustaining arm, must at length flag, and finally sink down to sleep in original chaos.

THE LAST HERRING.

"Gloom away despair!
"Never yield to sorrow—
"The blackest sky may wear
"A sunny face to-morrow."

It was a Saturday night, and the widow of the Pine Cottage, sat by her blazing fagots with her five tattered children at her side, endeavoring, by listening to the artlessness of their juvenile prattle, to dissipate the heavy gloom that pressed upon her mind. For a year, her own feeble hands had provided for her helpless family, for she had no supporter, she thought no friend, in all the wide unfriendly world around. But that mysterious Providence, the wisdom of whose ways are above human comprehension, had visited her with wasting sickness, and her little means had become exhausted. It was now, too, mid-winter, and the snow lay heavy and deep through all the surrounding forests, while storms still seemed gathering in the heavens, and the driving wind roared amidst the bending pines, and rocked her puny mansion.

The last herring was smoking upon the coals before her; it was the only article of food she possessed; and no wonder if her forlorn desolate state brought up in her lone bosom all the anxieties of a mother, when she looked upon her children; and no wonder, forlorn as she was, if she suffered the heart swellings of despair to rise, even though she knew that her whose promise is to the widow, and to the orphan, cannot forget his word. Providence had many years before, taken from her her eldest son, who went from his forest home to try his fortune on the seas, since which she had heard no note or tidings of him; and in later times had, by the hand of death, deprived her of her companion and staff of her worldly pilgrimage, in the person of her husband. Yet to this

hour she had been upborne; she had not only been able to provide for her little flock, but had never lost one opportunity of ministering to the wants of the miserable and the destitute.

The indolent may well bear with poverty while the ability to gain sustenance remains. The individual who has but his own wants to supply, may suffer with fortitude the winter of want; his affections are not wounded, his heart not wrung.—The most desolate in populous cities, may hope, for charity has not quite closed her hand and heart and shut her eyes on misery. But the industrious mother of helpless and depending children, far from the reach of human charity, has none of these to console her. And such an one was the widow of Pine Cottage; but as she bent over the fire and took up the last scanty remnant of food to spread before her children, her spirits seemed to brighten up, as by some sudden and mysterious impulse, and Cowper's beautiful lines came uncalled across her mind—

Judge not the Lord by feeble sense.
But trust him for his grace,
Behind a frowning Providence
He hides a smiling face.

The smoking herring was scarcely laid upon the table, when a gentle rap at the door, and the loud barking of the dog attracted the attention of the family. The children flew to open it, and a weary traveller in tattered garments, and apparently indifferent health, entered and begged a lodging, and a mouthful of food; "for," said he, "it is now 24 hours since I tasted bread." The widow's heart bled anew, as under a fresh complication of distresses; for her sympathies lingered not round her fire-side. She hesitated not even now; rest and a share of all she had, she proffered to the stranger. "We shall not be forgotten," said she, "or suffer deeper for an act of charity."

The traveller drew near the board—but when he saw the scanty fare, he raised his eyes towards heaven in astonishment—"And is this all your store?" said he, "and a share of this do you offer to one you know not? then never saw I charity before! But madam, said he, continuing, "do you not wrong your children by giving part of their last mouthful to a stranger?" "Ah, said the poor widow, and the tear-drops gushed into her eyes as she said it, "I have a boy, a darling son, somewhere on the face of the wide world, unless heaven has taken him away; and I only act toward you as I would that others should act towards him. God, who sent manna from heaven can provide for us as he did for Israel—and how should I, this night, offend him, if my son should be a wanderer, or destitute as you, and He should have provided for him a home even poor as this—were I to turn you unrelieved away."

The widow ended, and the stranger, springing from his seat, clasped her in his arms—God has indeed provided just such a home for your wandering son—and has given him wealth to reward the goodness of his benefactress; My mother! oh! my mother!"

It was her long lost son, returned to her bosom, from the Indies, abounding in riches. He had chosen that disguise, that he might the more completely surprise the family; and never was surprise more perfect, or followed by a sweeter cup of joy. That

humble residence in the forest was exchanged for one, comfortable, and indeed beautiful, in the valley, and the widow lived long with her dutiful son, in the enjoyment of worldly plenty, and in the delightful employments of virtue; and at this day the passer-by is often pointed to the luxuriant willow that spreads its branches broad and green above her grave, while he listens to the recital of this simple and homely, but not altogether worthless tale.

BEAUTIFUL FIGURE.—In a sermon we recently heard, the preacher in speaking of the trials of Christians in this life, introduced the following beautiful figure by way of illustration:—"Christians can no more consider this world as their home, than the mariner can the ocean, when tossing on its mighty billows, in sight of the blue hills of his native land."—*Christian Watchman.*

To the Editor of the Religious Intelligencer.

LICENSE LAWS.—No. 1.

DEAR SIR,—On my return to the city last evening, from a distant part of the country, I observed in the Recorder of the 27th ult. an article headed "LICENSE LAWS." In that article is an extract from the Worcester Palladium, in which it is stated, "that it will be found on reflection that there are many weighty considerations in favor of the repeal of all license laws." That is, as I understand it, that there should be no legislation on the subject, but that every person should be at liberty to sell ardent spirits when and where he pleases. The writer then remarks that "public opinion should regulate the trade." "You then say," suppose the Legislature should pass an act, to this effect, 'Whereas the traffic in ardent spirits, as a drink is not demanded by the public good, but on the contrary, exerts a very pernicious influence on the property, health and morals of the people among whom it exists, reducing many to pauperism, impelling many to crimes of every kind, prostrating many by disease, by accidents occasioned by its use, by their own hands or the hands of others under its influence, for which reasons the traffic is in all cases highly immoral; and whereas laws licensing and regulating immorality are themselves immoral and ought not to exist; Therefore be it enacted—that all laws for licensing the traffic in ardent spirits, to be used as a drink, be, and the same are hereby repealed.' Suppose that the business were left just where such an act would leave it. What would be the effect? How would such legislation make people feel about selling rum? How many would have "brass" enough to sell it?

The principal arguments which I have heard offered for the repeal of all laws on this subject, are—

1. That every man, if he can make money by it, has a *right* to sell ardent spirits; and of course, that all laws which prohibit any persons from doing this, are unconstitutional.
2. That *public opinion* will regulate the trade, and of course, no regulation with regard to it is needful.
3. Repeal all laws, and the mischief of selling liquor will increase so rapidly, and to such an awful extent, that the community will be disposed to enact better laws for restraining it than we now have.
4. Our present laws license *immorality*, and are therefore in their nature and effects, *immoral*.

These supposed arguments for the doing away of all legislation on this subject, I propose, in this and some subsequent numbers, briefly to examine. And I would respectfully request all editors who have published, or who may publish, your article, or any articles which advocate the repeal of *all* laws on this subject, and the leaving this iniquity to regulate itself, or to be regulated by public opinion, without having that opinion embodied and expressed in the form of law, and all editors also who are friendly to the cause of good morals, to publish these numbers.

The first argument is, that every man, if he can make money by it, has a right to sell as much ardent spirit, to be used as a drink, as he pleases; and of course, that all laws which prohibit persons from doing this, when and where they please, are unconstitutional.

The premise, in this case, is an *error*, and of course, the conclusion which is drawn from it, is *false*. The argument takes it for granted, that a man has a right to sell *any thing* by which he can make money; or else, that his selling ardent spirit, to be used as a drink, is not injurious to the public; neither of which is true. Has a man a right to sell licentious pictures, if he can make money by it? Has he a right to sell lottery tickets, if he can make money by it? Has he a right to sell counterfeit coin if he can make money by it? Has he a right to sell contagion and death, and increase all around him nuisances to the community, if he can make money by it? No more has he a right to sell indiscriminately ardent spirit, to be used as a drink, if his doing it is injurious to the public. Every man is bound by obligations which no legislature can cancel, "so to use his own as not to injure others." The indiscriminate sale of ardent spirit, to be used as a drink, does injure the community. All present and past legislation on this subject, admits this position; and all the facts with regard to it, prove that the position is true. The indiscriminate selling of ardent spirit, to be used as a drink, by all persons who choose to do it, is injurious to the community; and of course, persons, for the sake of money, or for any other reasons, have no right to pursue it. The public good forbids it, and it is *not* unconstitutional for the laws of the land to forbid it. The preamble to your supposed repeal of *all* laws on this subject, Mr. Editors, admits, and strongly asserts, the truth, that the public good forbids this traffic.—This may be a reason, and a *good* reason, why the law should not *license* it; but is it any good reason why it should not *forbid* it? Numerous legislatures, in view of facts, have come to the conclusion that the sale of *lottery tickets* is injurious to the community; and that the licensing of the traffic in them is wrong. But did they repeal *all* laws, and say, "public opinion will regulate the trade?" Or did they say as it is wrong, and highly injurious to the community, &c. &c. *therefore* "all laws are hereby repealed?" No, sir, they acted more as if they were guardians of the public welfare; and as if when wicked men, for the sake of money, would, in violation of all right, injure the community, they as good men and faithful to their trust, would *defend* that community. And may they not, and ought they not, to defend it from the still greater evils of the indiscriminate traffic in ardent spirit, when the facts show that this traffic is vastly more injurious than the other to

the great interests of men? And may we not suppose that an enlightened public sentiment, and a due regard to the good of their constituents, will lead all legislators to this result?

Truly yours, J. EDWARDS,
Boston, Dec. 1. Cor. Sec. Am. Temp. So.

CIRCULAR.

HARTFORD, December 2, 1835.

DEAR SIR,

THE Executive Committee of the Connecticut Temperance Society beg leave respectfully to submit to your attention a few considerations, relative to the pecuniary means, which are needed at present, in order to carry into effect the plans of effort adopted by the Society.

At their Annual Meeting in May, 1834, the Society resolved to employ, permanently if possible, one man, of first rate qualifications, to labor in the State as a general Agent; who should devote his whole time, under the direction of the Executive Committee, to the business of lecturing from town to town, organizing Societies, collecting important statistical information, and in any other efforts, which the exigencies of the cause might seem to demand. In pursuance of the duty thus entrusted to them, the Committee, as soon as possible, engaged the services of HENRY C. BEARDSLEE, M. D., as Agent, for one year; with the mutual understanding, that, if his services were acceptable to the friends of temperance, and the means of his support could be obtained, he should be continued longer in the employment of the Society. On the 1st of January, 1835, Dr. Beardslee commenced his labors, and has since prosecuted them with so much ability and discretion as have given to the Committee, and to the public, so far as we know, the highest confidence in his qualifications and faithfulness. At the last Annual Meeting, the Society directed the Committee to continue the Agent in the field, if practicable, a second year. This we shall probably be able to do, provided the pecuniary means can be obtained.

We are, therefore, desirous of raising, as soon as possible, the sum of Two Thousand Dollars, to defray the expenses of the Society for two years, i. e. to January, 1837. After having tried various other methods of raising money for the temperance cause, with very little success, the Committee are satisfied that it will be necessary to cast this cause, in a great measure, upon the philanthropy and liberality of benevolent individuals in the State, in the way of respectful personal application. Our Society has never stood before the public as a money-raising Society; neither is the raising and application of money, as with most of our benevolent societies, a prominent object of its organization. The little, therefore, which we do absolutely need, in order to sustain our operations, we find it much more difficult to collect, than if it were a much larger sum, which every friend of temperance, rich and poor, would feel it his duty and his ambition to swell by his generous contributions. But shall we, therefore, fail altogether of obtaining the small amount of funds which we actually need? Must the cause of temperance in Connecticut, which, as one of its smallest and most incidental benefits has put thousands into the pockets of the people, be suffered now to languish and decline, for want of funds to meet a comparatively trifling expenditure? We doubt not, dear Sir, that you and very many more, no less than ourselves, are ready to answer—No; this must not—shall not be.

With this confidence, we have presumed to address you this letter; which will also be sent to a considerable number of individuals in the State, whom God has blessed with the means of doing good, and with a heart cheerfully to bestow them. Its object is to ask of those

to whom it is sent, the favor of a donation to the Connecticut Temperance Society, for the purpose of supporting its general Agent in the field for two years, and to meet other necessary expenses.

In a few days, the Secretary of the Society, Rev. S. H. Riddel, will call upon you, at your house; and will be happy to make any further explanations, which you may desire, in reference to the subject.

Respectfully yours,

NATHANIEL HEWITT,
LEONARD BACON,
SETH TERRY,
MELVIN COPELAND,
JAMES M. BUNCE,
FRANCIS PARSONS,
SAMUEL H. RIDDEL,

Exec. Committee
of the Conn.
Temp. Society.

For the Religious Intelligencer.

AMERICAN EDUCATION SOCIETY.

Rooms of the }
Am. Ed. Society. }

"An Appeal to the pious young men of the United States of America, on the subject of devoting themselves to the work of the Ministry."

[Concluded from page 485.]

3. I ask you to consider next the CAUSE OF CHRISTENDOM AT LARGE, and that not only for the present, but for all coming ages. You are not ignorant that in all the kingdoms of Europe, Christianity is secular in its character, shorn of its spiritual beauty and strength, and therefore impeded in its progress, by its connection with the civil power, and its employment as an engine of state policy. It is treated with suspicion and reproach, as the tool of princes, and the trade of priests. To the arguments by which dissenters assail this unseemly alliance, it is said in reply, that if governments did not provide religious instruction for the people, the people would not provide it for themselves, and thus the alternative is brutish ignorance, and practical atheism, or religious establishments. It is in vain that we appeal for a refutation of this assumption to the want of any such provision for the spread of Christianity in the institutes of Christ, or to the success of the gospel in the first ages of Christianity, before scarcely a king had thrown his sceptre into the scale, for we are immediately and with seeming triumph on the part of churchmen, referred to the present deplorable spiritual condition of America, as a proof of the utter destitution of religious ordinances which must prevail in the absence of a state religion. You are not probably aware that the advocates of establishments, of every grade in this country, from the prelate, down to the humble curate, and in every way, from the pulpit and the press, in Episcopal charges, in pamphlets and in sermons, are continually throwing the destitute condition of the United States in the face of those who contend for the support of religion by the voluntary principle. That in fact, it was all possible arguments condensed in one, in favor of a state religion, to mention the moral condition of your country? And even the more moderate and modest champions of an established religion, who do not think you are quite so bad as their more calumnious brethren represent, are still looking across the Atlantic with the most resolute assurance, that from thence will certainly come in time such abundant evidence of the necessity of a government interference to provide for religion, as will satisfy the most sturdy defender of the voluntary principle. While on the other hand, the great body of dissenters are looking to your country for a proof of the greater efficiency of that very principle to meet the religious wants of a nation. It seems then as if both parties were willing that facts rather than arguments, should now decide this

great question; for great indeed it is, amounting to nothing less than 'what is the best means of supporting and spreading religion in the world?' And what is the fact that is thus to arbitrate between us? Mark it, young men, dwell upon it with all possible attention and seriousness, the fact which is to prove before the world, and for all future ages, whether compulsion or free will offerings are the best means of spreading Christianity, is the spiritual condition of the United States of America. Observe then, the tremendously important and critical position in which you are placed. All eyes are upon your country; a deep and anxious interest pervades all classes here respecting your moral state. Should large tracts of your country remain without the stated means of grace; should the great mass of the people be without the minister of the word; should the population be left to found villages, and these rise into the magnitude of towns whose inhabitants are altogether neglected or given up into the hands of Catholic priests, for want of Protestant ministers to teach them, should ignorance, irreligion, infidelity or Popery prevail in a much greater degree than they do in this and other countries where Protestant establishments exist, we shall be told that the question is decided that no nation can be religious in an extensive degree, unless there be a state-provision for this purpose. On the other hand, should the supply of ministers and the means of grace, even moderately keep pace with the demands of your rapidly increasing population; should you in the exercise of the voluntary principle, and by the liberality and energies of the friends of religion, outstrip the government in this country in providing religious instruction for the great bulk of the people, what an argument will this furnish to prove that establishments are unnecessary and injurious. Now, although dissenters have full confidence in the ultimate result, it must be admitted that the demonstration is not yet so complete as to satisfy or silence gainsayers. Thousands of ministers are yet wanted to meet the necessities of your population; it is true this will apply as strictly to our country, where there has been a government provision for three centuries, as it does to yours, but in the success of the experiment, it is not enough that the voluntary principle has overtaken the establishment in less than half a century, but it must leave it so far behind as to satisfy the most skeptical mind.

Come forward then, young men; flock to the sacred office, ye American youth, and under the influence of holy jealousy for the honor of the Christian religion; a holy patriotic zeal for the best interests of your own country; a regard to the interests of Christendom; a desire for the spiritual welfare of the whole world, devote yourselves to the work of the ministry. Let it be seen that zeal for God, the constraining love of Christ, and compassion for immortal souls, are motives as powerful in calling forth ministers of religion, as the rank, the wealth, the learning, with all the other lures which establishments have to offer. If ministers are lacking with you to any considerable extent, we shall be told, again and again, that it is because the pious youth in America do not choose to cast themselves for support on the precarious bounty of the people. Is this the case? Is this the religion of the United States? Is the influence of church preferment, the love of lucre, as predominant with you, as motives for going into the ministry, as they are with us? O let us see that you can be moved to enter the sacred office, without the hope of bishoprics, deaneries, golden stalls, fellowships, and pluralities, which are the boasted lures of establishments.

4. I next advocate the MORAL CONDITION OF THE WORLD. What that condition is, how grossly dark, how awfully depraved and alienated from God, you well know, for it has been told you a thousand times

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over. The world is not yet converted to Christ. We are approaching the conclusion of the second millenary of the Christian era, and nearly 800,000,000 of the human race are still idolaters or Mohammedans, still without God, without Christ, and without hope in the world. Can we be Christians, and not sigh, and groan, and pray over this most awful fact? Your country is stepping forward with a zeal, and an energy in the missionary cause, which not only rivals, but surpasses ours. It is at present doubtful, which of the two nations, yours or ours, will be most blessed in the conversion of the world. It will be your own fault if you do not take the lead of us. Consider the signs of the times, the features of the age and of the country in which your lot is cast, and endeavor to prove yourselves worthy of both. Your existence is at no ordinary period of the world's history. A visible preparation is going on for the millennial era. The systems of Paganism and Mohammedanism are waxing old and ready to vanish away. Doors are opened and opening into all the seats of idolatry on earth, not excepting China itself, and nothing is wanting but ministers to pass through them and take possession of them for Christ. Where is your ambition, if the hope of converting Burmah, and India, and China, to God, cannot move you? Yonder are those mighty empires of the East waiting for the gospel of salvation. Listen to your own Abeel, who is still among you, and who, though obliged to leave China through ill health, burns with ardor to return to it again; the living Gutzlaff calls for help for China, and the shade of departed Morrison points to that vast field of missionary enterprise. But it is not so much for your direct personal labors in this cause that I plead, as for your indirect efforts by the work of the ministry in your own land. Every preacher of the doctrine of salvation, labors where he is exerting an influence that is felt on the other side of the globe. Every new congregation that is formed, is so much added to the cause of missions, both in the way of property and prayer; it is a new confederate added to the brotherhood already associated for the world's conversion. Ministers at home, next to missionaries abroad, are the chief instruments for evangelizing the nations. Will you listen then to the sordid pleas of interest, or to the cries of eight hundred millions of immortal souls perishing in sin? Will you consecrate your life to the world's salvation, or the pursuits of gain? Will you sink down from the high honor of aiding the various institutions formed for the subjugation of the earth to Christ, and be content to be the drudge of mammon?

Permit me now to touch the chord of SELF-LOVE, and attempt to move you by representing the eternal honor which will accrue to you, by the faithful discharge of the ministerial office. If you devote your lives to secular pursuits, you may succeed, you may get wealth, and rise to honor, influence, and distinction in society. But you may not; but allowing that you should, and that you may be very useful to the cause of Christian enterprise, still what is this to the direct influence which by the Christian ministry, you may exert over your country and the world. Could you realize the brightest visions of youthful enthusiasm, and make your way to the presidential chair, yet that chair in my opinion is immeasurably below the pulpit, as an object of desire to Christian ambition. Imagine the pageantry of this world passed by; the scenes of time lost amidst the dispensations of eternity; the kingdom of Christ emerging from the wreck of earthly affairs, in all its grandeur and immortal glory; and yourself looking at all things in the reflected splendor of the great white throne, what is the choice you will then wish you had made? Or going onward a little further, imagine you saw the multitude of the redeemed fixed in their everlasting seats, and rapt with their un-

dying ecstasies; with the Saviour himself in the midst of them, gazing on the whole with infinite satisfaction, raising to his side and covering with his glory the instruments whom he had employed in accomplishing the stupendous work, say, what is the choice which in that state you will wish you had made when secular and sacred pursuits presented themselves to your view, and you were required to decide for life?

I know that worldly pursuits are honorable, and I know that it is necessary that the bulk of the people should be occupied with them, and I know that in spite of all that can be said, the bulk will be so employed; but still I know also that the ministerial office infinitely transcends them in dignity and importance; the one is for time, the other for eternity; the one for the body, the other for the soul; the one has relation to personal gain, the other to the everlasting welfare of our fellow-creatures. O how little and insignificant does the man appear, who is wearing out life amidst the most successful pursuits of trade, agriculture, commerce, or the medical and legal professions, important and valuable as these things are to the present interests of mankind, compared with him who is spending his days in unfolding the verities of eternal truth, fulfilling the counsels of heaven, accomplishing the designs of the cross of Christ, and peopling the regions of immortality with the spirits of just men made perfect. He stands at the centre of human affairs, and sustains a cause that gathers up into itself all the results of all other men. Again, I say, go forward to eternity, where riches, and honors, and fame, will all have lived out their day, and come to an everlasting end, and say, who is the man that will then be most envied by the wicked, and most congratulated by the righteous; is it not the holy and devoted minister of Christ's gospel?

You need not be under any apprehension about the willingness of the churches to afford the necessary means for your education; the resources of your colleges would be found to increase in exact proportion to the number that sought admission to their privileges. Your rich men would not, could not withhold their wealth, when it was required for such a purpose as this.

It is not to be concealed that many of you must be content with obscure stations, hard work, and moderate support. Nature wants but little, grace less, and the grace of a minister should be of no ordinary kind. The man who would not be content to live upon the plainest food, and to deny himself the enjoyment of all luxuries for the love of souls and for the glory of God, had better not think of the Christian ministry any where; but especially among the log houses of your new settlements. If he cannot be satisfied to wait for his reward till another world shall open, he had better remain as he is. But then let him recollect that he abandons a reward of which it can be truly said, that earth is too narrow a scene, and time too short a duration for it to unfold its ample treasures.

Your country has given birth to some of the most illustrious divines and missionaries of modern times. The ecclesiastical annals of the United States are adorned and sanctified by the names of Eliot, Edwards, Bellamy, Brainard, Dwight, Mason, Payson, Judson, Henry, and many others; men that would have done honor to any country and any church. O were it possible for you to converse with those glorified spirits but for one hour on the subject of the Christian ministry, and hear their testimony to its transcendent importance, and momentous results, you would be willing to abandon without a moment's hesitation or regret, the brightest prospect of secular advantage. May you find the mantle which they dropped as a legacy to their country when they ascended to their seats above. From those seats they bend perhaps to watch with intense interest the great struggle now going on between good and evil in your great western valley. As they

point you to the congregating millions of immortal souls which there need your help, they hold forth the incorruptible and unfading crowns which they have received from the gracious hand of their Lord, as a motive to your hallowed ambition. O thou divine Head of thy redeemed church, and Governor of the world, and Ruler of the hearts of all men, do thou pour into the souls of thousands of the pious youth of America, such a spirit of holy zeal for God, for souls, for their country and the world, as shall find no sphere for its operation, and no limit to its efforts, but in the ministry of the word of life.

Such is the appeal of an English Minister of the Gospel to the Pious Young Men of the United States of America on the subject of devoting themselves to the work of the Ministry. And can it be heard or read unheeded by these young men? Will not their sympathies within them be moved—the tenderest sensibilities of their souls be excited? Will not every patriotic feeling be enkindled—the spirit of their fathers, which burned for independence and liberty, be revived? Will not the cause of Protestantism in view of the rapid and fearful march of Romanism, inspire them with the spirit of Luther, and urge them to finish the work he so gloriously commenced? Will not the cause of all Christendom, which is to flourish or decay, as the cause of pure Christianity in this country lives or dies, move their hearts as the heart of one man to enter upon that work which has engaged the earnest attention of the whole Godhead from eternity? Will not the moral condition of the world—the signs of the times fire them with unquenchable zeal to enlist in that cause which has for its object the emancipation of this earth from the thralldom of sin and Satan? Inspired, too, by the love of doing good, and the honors that await the faithful Ambassadors of the cross, who of them will refrain from bearing a part in such a godlike enterprise,—that of converting this world to Jesus Christ? Every pious young man is bound by the most solemn obligations to examine this subject and see if it be not his duty immediately to commence preparation for preaching the gospel. No matter what his pecuniary circumstances are. These should not prevent. If he has funds to defray his expenses, it is his duty to consecrate himself and his treasures to the Lord. If he is dependent for resources on this nature, let him apply for aid to the American Education Society. This Institution was established for the express purpose of assisting such. It is the child of the church, and has been fostered by her. It stands pledged to support every worthy applicant. But can it do it? It has done it hitherto. It trusts in God and the church for ability to do it in future. True the Society is in debt, and will be compelled to make louder appeals to the benevolence of the community than ever before. It is thousands of dollars involved, and must have assistance and that soon; but its faith is strong and will not for a moment waver. When appeals have been made, they have always been listened to and relief has been furnished. So faith says it will be in time to come. The church will come up for its support. Every benevolent Society, which has for its object the conversion of this world, will cry aloud for help on behalf of this institution; every soul redeemed and regenerated will do it; the present state and future exposure of every impenitent sinner will do it; and the motives of three worlds will do it. But a full disclosure of the immediate and pressing wants of the Society will be reserved for some future communication. Let every heart sympathize, and every benevolent feeling enlarge, and every desire for the salvation of the world increase, till the whole soul is absorbed in Christ, and the kingdom purchased by his blood.

They are humble, that are content and thankful.

HUMAN LIFE.

LIFE has a thousand charms,
A thousand dreams of bliss;
Hope, Friendship, Love, thy bosom warms
A gleam of mercy this:
But soon that sun-lit hour is passed,
And hope flies shivering from the blast.

Life has a thousand ills,—
A thousand anxious fears;
Clouds gather on the sunny hills,
And doubts dissolve in tears:
But hope comes smiling through the storm—
A rainbow round her angel form.

Life has a thousand joys;
Youth fondly dreams forever:
But night draws on; Youth droops and sighs
"Will day return?—O never!"
Swift as a breath, light break's the gloom,
And Gladness smiles on Sorrow's tomb.

'Tis but a change at best,
Upon Life's busy shore
A little toil, a little rest,
And all its cares are o'er.
Then sealed, immutably, thy state,—
Fixed—an irrevocable fate!

It is a dream!—But know
Death's cold hand breaks that slumber;
And who shall tell, if bliss or woe
Those countless moments number?
It is beyond an angel's ken
To pierce the veil that rises then!

Life is a narrow sea,
But who its bounds may tell?
Its viewless depths—Eternity,—
Its limits—Heaven or Hell!
A point—a moment—on it hang
Unuttered bliss—exhaustless pang!

'Tis thine;—but moments passed
Nor prayers nor tears recall:
Even while thou readest, light and fast
Time's noiseless footsteps fall:
And o'er Life's golden sand he flies,
His path serene as evening skies.

Health basks upon thy brow,—
But Death's cold victims see:
Soon thou must lie as they do now,
And others gaze on thee.
When Life, and Hope's gay vision, seem
To them as bright as once thy dream.

From out Life's rose-wreathed bower
Thou glistenest gaily forth,
And all is bright,—a sunny hour!
On sky, and sea, and earth;
But darkness cometh, and the gloom
No beam can pierce a rayless tomb!

O, where they spirit, when
Friends round thy couch are weeping?
Borne on an angel's pinion then,
From where that dust is sleeping?
Death solves the question; ere it come, prepare,
None find their pardon, or repentance there.

MR. FINNEY'S LECTURES ON CHRISTIAN DUTY.

Abridged from the Evangelist.

LECTURE I.

Text—But ye doers of the word, and not hearers only, deceiving your own selves.—JAMES i. 22.

There are two extremes in religion, equally false and equally fatal. And there are two classes of hypo-

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rites that occupy these two extremes. The first class make religion consist altogether in the belief of certain abstract doctrines, or what they call faith, and lay little or no stress on good works. The other class make religion to consist altogether in good works, (I mean dead works,) and lay little or no stress on faith in Jesus Christ, but hope for salvation by their own deeds.—The Jews belonged generally to the last mentioned class. Their religious teachers taught them that they would be saved by obedience to the ceremonial law. And therefore, when Paul began to preach, he seems to have attacked more especially this error of the Jews. He was determined to carry the main question, that men are justified by faith in Jesus Christ, in opposition to the doctrine of the Scribes and Pharisees, that salvation is by obedience to law. And he pressed this point so earnestly, in his preaching and in his epistles, that he carried it. He settled the faith of the church in the great doctrine of justification only by faith. And then certain individuals in the church laid hold of this doctrine and carried it to the opposite extreme, and maintained that men are saved by faith irrespective of what their works are. They overlooked the plain principle, that genuine faith always results in good works, and is itself a good work.

I said that these two extremes, are equally false and equally fatal. One, overlooks the fact that works themselves are not acceptable to God, unless they proceed from faith. The other overlooks the fact, that true faith is invariably the foundation of good works.

They are equally fatal, because on the one hand, without faith they cannot be pardoned or justified; and on the other, without sanctification they cannot be saved.

It appears the apostle James designed in this epistle to put this matter upon the right ground, and show exactly where the truth lay, and to explain the necessity and the reason of the necessity of both faith and good works.

Doctrines in religion are of two classes, those which refer to God and those which refer to human practice. Many confine their idea of religious doctrines to the former class. When I gave notice that I should commence a course of PRACTICAL LECTURES, I hope you did not understand me to mean that the lectures would have no doctrine in them. My design is to preach, if the Lord will, a course of lectures on *practical doctrines*.

The doctrine which I propose to consider to night is this THAT PROFESSOR OF RELIGION WHO DOES NOT PRACTICE WHAT HE ADMITS TO BE TRUE, IS SELF-DECEIVED.

There are two classes of hypocrites among professors of religion—those that deceive others and those that deceive themselves. One class under a specious outside morality and show of religion, cover up the enmity of their hearts against God, and deceive others to think they are very pious people. Thus the Pharisees. The other class is that referred to in the text, who do not deceive others but themselves. They suppose religion to consist in a parcel of notions, without regard to practice. They are hearers of the word but not doers. They love orthodox preaching, and take great pleasure in hearing the abstract doctrines of religion exhibited, and perhaps have flights of imagination and glowing feelings in view of the character and government of God, but they are not careful to practice the precepts of God's word, nor are they pleased with the preaching of those doctrines which relate to human practice.

Perhaps there are some present to-night of both these classes of hypocrites. Now, mark: I am not going to preach to-night to those of you who, by great strictness of morals and outside show of religion, deceive others. I address now those of you who do not practice what you know to be true—who are hearers and not doers.

I say to you that **YOU DECEIVE YOURSELVES**. The text proves it. I might quote a number of other passages of scripture, that are to the point, and there leave it. But I wish to call your attention to some other considerations.

In the first place, you *do not truly believe the word*. You hear it, and admit it to be true, but you do not truly believe it. You are liable to deception on this point. There are two kinds of faith; the first is intellectual conviction of the truth of a thing. I do not mean merely the abstract truth of it, but in its bearing on you. The other kind of faith includes a corresponding state of heart. This always enters into the essence of true faith. When a man's understanding is convinced, and he admits the truth in its relation to himself, then there must be a hearty approbation of it in its bearing or relation to himself. Both of these states of mind are indispensable to true faith. Intellectual conviction of the truth is not saving faith. But intellectual conviction, when accompanied with a corresponding state of the affections, is saving faith. Hence it follows that where there is true saving faith, there is always corresponding conduct. The conduct always follows the real faith. Just as certain as the will controls the conduct, men will act as they believe.

A man may even feel an approbation of the truth, abstract truth. This is what many persons suppose to be faith; the approbation which they feel for the character and government of God, and for the plan of salvation, when viewed abstractedly. The rational mind is so constituted that it naturally and necessarily approves of truth when viewed abstractedly. The wickedest devils in hell love it, if they can see it without its relation to themselves. All hell, if they could view God in his absolute existence, without any relation to themselves, would heartily approve of him.—The reason why wicked men and devils hate God, is because they see him in a relation to themselves.—Their hearts rise up in rebellion, because they see him opposed to their selfishness.

Here is the source of a grand delusion among men in regard to religion. They see it to be true, and they really rejoice in contemplating it: they do not enter into its relations themselves, and so they love to hear such preaching, and say they are fed by it, But MARK:—They go away and do not practise! Your faith must be an efficient faith, such as regulates your practice and produces good works, or it is not the faith of the gospel, it is no real faith at all.

Again: It is further manifest that you are deceiving yourselves, because all true religion *consists in obedience*. And therefore, however much you may approve of Christianity, you have no religion unless you obey it. In saying that all religion *consists in obedience*, I do not mean outward obedience. But faith itself, true faith, is an act of obedience. There is no real obedience without the hearty concurrence of the mind. And religion consists in the obedience of the heart, with a corresponding course of life. The man therefore who hears the truth, and approves it, and does not practice it, deceiveth himself.

Again: That state of mind which you mistake for religion, an intellectual conviction of truth, and approval of it in the abstract, so far from being evidence that you are pious, is as common to the wicked as to the good, if they can be brought to look at it so. This is the reason why it is often so difficult to convince sinners that they are opposed to God and his truth. Men are so constituted that they do approve of virtue, and do admire the character and government of God, and would approve and admire every truth in the Bible, if they could view it abstractedly, and without relation to themselves. And when they sit under preaching that holds up this truth in such a way, and that has not much of a practical bearing on themselves, they may sit for

years and never consider that they are opposed to God and to his government.

And I am more and more persuaded, that great multitudes are to be found in all our congregations, where the abstract doctrines of the gospel are much preached, who like the preaching and like to hear about God, and all these things, and yet are unconverted. And no doubt multitudes of them get into the churches, because they love orthodox preaching, when after all it is manifest that they are not doers of the word. If their faith be not so practical as to influence their conduct, if they do not view the truth in its relation to their own practice, their faith is the FAITH OF THE DEVIL.

REMARKS.

1. Great injury has been done by false representations regarding the wickedness of real Christians.

A celebrated preacher, not long since, gave this definition of a Christian—"A little grace and a great deal of devil." I utterly deny this definition. It is false and ruinous. A great deal is said that makes an impression as if real Christians were the wickedest beings on the face of the earth. It is true that when they do sin they incur great guilt. And it is also true that enlightened Christians see in their sins great wickedness. But it is not true that they are as bad as the devil, or any where in the neighborhood of it. But to suppose that men are real Christians which they live in the service of the devil, and have little of even the appearance of religion, is a sentiment that is not only false but of very dangerous tendency. It is calculated to encourage all that class of hypocrites who are Antinomians, and to encourage backsliders, as well as to do a great injury to the cause of Christ in the estimation of seorners. The truth is, those who do not obey God are not Christians.

2. Those who are much more zealous for doctrines than for practice, and who lay much more stress on that class of doctrines which relate to God than on that class which relate to their own conduct, are *Antinomians*.

There are many of them who have not a particle of religion. They are the very persons against whom the apostle James wrote this epistle. They make religion consist in a set of notions, while they do not lead holy lives.

3. That class of professors of religion, who never like to hear about God or his attributes, or modes of existence, the Trinity, decrees, election, and the like, but lay all stress on religious practice to the exclusion of religious doctrine, are *Pharisees*.

They make great pretensions to outward piety, and periaps to inward flights of emotion of a certain poetical cast, while they will not receive the great truths that relate to God, but deny the fundamental doctrines of the gospel.

4. The proper end and tendency of all right doctrine, when truly believed, is to produce correct practice.

Wherever you find a man's practice heretical, you may be sure his *belief* is heretical. The faith that he holds in his heart is just as heretical as his life. He may not be heretical in his *notions and theories*. He may be right there, even on the very points where he is heretical in his practice. But he does not *really* believe it. Whatever a man really believes, is just as certain to control his practice as that the will governs the conduct.

5. The church has for a long time acted too much on the Antinomian policy.

She has been stickish for the more *abstract doc-*

trines, and left the more *practical* too much out of view. Look at the creeds of the church, and see how they all lay the main stress on those doctrines that have little relation to our practice. And hence we see, that when it is attempted to purify the church in regard to practical errors, she cannot bear it. Why else is it that so much excitement is produced by attempting to clear the church from participation in the sins of intemperance, and Sabbath-breaking, and slavery? Why is it so difficult to induce the church to do any thing effectual for the conversion of the world? O, when shall the church be purified or the world converted? Not till it is a settled point, that heresy in practice is the proof of heresy in belief. Not while a man may deny the whole gospel in his practice every day, and yet maintain his standing in the church as a good christian.

6. See how a minister may be deceived in regard to the state of his congregation.

He preaches a good deal on the abstract doctrines, that do not immediately relate to practice, and his people say they are fed, and rejoice in it, and he thinks they are growing in grace, when in fact it is no certain sign that there is any religion among them.

If a minister finds that his people like abstract doctrinal preaching, but that when he comes to press the practical doctrines they rebel, he may be sure that if they have any religion it is in a low state; and if he finds on fair trial that he cannot bring them up to it, so as to receive practical doctrine, he may be satisfied they have not a particle of religion, but are a mere company of Antinomians, who think they can go to heaven on a dead faith in abstract orthodoxy.

7. See what a vast multitude of professors of religion there are, who are deceiving themselves.

Many suppose they are Christians from the emotions they feel in view of truth, when in fact they do not see its bearing on themselves. If you bring the truth so to bear upon them, as to destroy their pride and cut them off from their worldliness, such professors resist it. Look abroad upon the church. See what a multitude of orthodox churches and orthodox Christians live and feed upon the abstract doctrines of religion from year to year. Then look further at their lives and see how little influence their professed belief has upon their practice. Have they saving faith? It cannot be. I do not mean to say that none of these church members are pious, but I do say that those who do not adopt in practice what they admit in theory—who are hearers of the word but not doers, deceive themselves.

Inquire now how many of you really believe the truths you hear preached.

Are you conscious that the gospel is producing a practical effect upon you, according to you, advancement in knowledge? Is it weaning you from the world? Do you find this to be your experience, that when you receive any practical truth into your minds you love it, and love to feel its application to yourself, and take pleasure in practicing it? If you are not growing in grace, becoming more and more holy, **YIELDING YOURSELVES UP** to the influence of the gospel, you are deceiving yourselves. Woe to that man who admits the truth, and yet turns away and does not practice it, like the man beholding his natural face in a glass turning away and forgetting what manner of man he was.

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ASTONISHING DISPLAY OF DIVINE GRACE.

The Friendly Islands are a group of nearly one hundred and fifty, lying in the Pacific Ocean, south of the equator from nineteen to twenty-one and a half degrees. They received their name, if we recollect rightly, from Captain Cook, on account of their friendly disposition towards him. The islands are divided into different groups. The Wesleyan Missionary Society has stationed among them ten missionaries, and about one hundred native exhorters and catechists. If we include the native school teachers—the native assistants will amount to more than six hundred. The missionaries baptized the last year, between three and four thousand. They have a printing press, from which they issue Bibles, hymn books, tracts, &c. as may best promote the great objects in view.

Maine, Wesleyan Journal.

FRIENDLY ISLANDS.

Extract of a letter from Mr. Peter Turner, dated Vavou, September 1st, 1834.

We have had a most glorious revival of religion amongst us at Vavou, such as I never saw before or read of. It exceeds most of the remarkable revivals in America. There are not many in the island who do not either experience the pardoning mercy of God, or are seeking to possess the same by repentance toward God and faith in the Lord Jesus Christ. For many months we have had a blessed feeling in our prayer meetings, which we instituted in every place in the island, to pray for the outpouring of the Holy Spirit of God.—The Lord was entreated of us, and has given us the desire of our hearts. Yes, we have more than we asked for! We ask for much, but he has bestowed upon us an abundance! The little seed which has been scattered upon the tops of the mountains of sin and idolatry, has taken root and sprung up, and is producing fruit, not only beautiful to the sight of men, but well-pleasing to God, who sees things as they really are, and searches the heart of man.

The long expected shower of divine grace was poured upon us at the opening of a house erected by the leaders, free of any expense to the mission; in which we might hold the leader's meeting, and transact the business of the circuit. We had a prayer meeting in the morning, and a love-feast in the afternoon. Many of the leaders were deeply affected, and some filled with the love of God. This blessed visit from on high only excited our desires more and more, and urged us to increased exertions. We all agreed to meet in private at the throne of grace every day at noon, to pray for the copious out-pouring of the Holy Spirit. On Tuesday, July 22d, 1834, the Lord answered our prayers in an unexpected manner. While a local preacher was preaching at a village called Union, on the compassion of Christ towards the devoted city, many felt the spirit of deep conviction, and cried aloud for the disquietude of their souls. This soon became universal. They continued in prayer most of the night; during which time many found mercy. I and brother Cargill went to give them some instruction, and to encourage the blessed work. The Sabbath following, a similar revival commenced at Felton, where there are five hundred persons; all, from the least to the greatest, were earnestly seeking salvation. Soon it spread to every place in Vavou, and also to the smaller islands which form this group, on which there are inhabitants. On Tuesday, July 22d, we believe not fewer than one thousand souls were converted unto God; not now from dumb idols only, but from sin to righteousness, and from the power of Satan unto God. We were frequently much grieved before, because real conversions were very rare; but few enjoyed peace with God, or knew the power of Jesus' blood to cleanse from all sin. But we have now a goodly number who make a credible profession of these great

blessings. For a week or two we were not able to hold the schools, but had prayer meetings six times a day.—We could not speak five minutes before all were in tears, and numbers prostrated before the Lord, absorbed in deep concern about salvation. Frequently their first words were, "Praise the Lord! I never knew Jesus until now. Now I do know him. He has taken away all my sins. I love Jesu Kalaise." Some were so filled with joy through believing, that they could not contain themselves, but cried out for "hearts to praise the Lord." This has not been like the dew descending upon the tender herb, but as the spring-tide, or as the overflowing of some mighty river: all the mounds of sin have been swept away; the people have been willing in the day of his power. I may say, the Lord has bowed the whole island to his way. We have to hold prayer meetings daily, and many are brought into the enjoyment of pardon and holiness. We have ascertained that the total number in society is three thousand and sixty-six; and the number converted, for the most part within the last six weeks, is two thousand two hundred and sixty two. Preaching places all at the same hour, twenty: schools, male, twenty; female twenty; class leaders, one hundred and three; local preachers, forty. The island wears a more encouraging aspect that formerly. The people are becoming industrious. At each place we have a new chapel; and the people are erecting better houses for themselves, and cultivating the land more. We may say that this people is becoming more civilized, industrious, economical, and obedient. They are wishful to imitate Europeans, in every thing excellent; but they are afraid of evil.

RELIGION IN CANADA.

We have just received the 8th Report of the Canadian Education and Home Missionary Society, from which we have learned the following facts:—*Episcopal Church*.—The clergy of the Episcopal Church are more numerous than those of any other Protestant denomination. The two Canadas compose one diocese, under the jurisdiction of the "Hon. and Rt. Rev. C. J. Stuart, D. D., Bishop of Quebec." The number of clergy in Lower Canada is 36.—*Roman Catholics*.—3 bishops, 8 vicars-general, 7 colleges, 7 nunneries, 195 curates and missionaries. Total clergy 208. Population nearly 500,000. "Gentlemen of long and extensive acquaintance in Lower Canada have affirmed, that *not one in ten* of the French Canadians could read or write." *Methodists*.—The whole number, "in society," in Lower Canada, in 1835, was 1,914; clergymen 9. *Church of Scotland*.—In 1834 the clergy were 14 in number. *Baptists*.—4 clergymen. *Independent Presbyterians*.—15. There are *Congregational churches* at Laprairie, Montreal, Russelltown, Stanstead, New Glasgow, Shipton, and Hull. Meetings have been held in Rawdon and L'Assomption. The amount of funds received, last year, by this Society, was £248.—*Bost. Rec.*

From the Presbyterian.

RELIGION IN FRANCE.

The following extracts of a letter from the Rev. Robert Baird, who has been for some months in France, will, we think, be acceptable to our readers.

The cause of Christ is making progress, gradual, but certain, in this city and throughout France. The Gospel is preached faithfully, I have reason to believe, in at least six places, in the French language, within this city, in some four or five places in the

English. These congregations are generally small. But they are increasing in size, and the number of conversions is also increasing.

The Missionary Institution or Seminary which is established here, and which is under the direction and instruction of the Rev. Mr. Grand Pierre, who is one of the most distinguished ministers of the Gospel in France, has six or eight students who are preparing to go to the heathen. From this little seminary nine devoted missionaries have already gone to the south of Africa, under the auspices of the Evangelical Foreign Missionary Society of France. They are laboring on the eastern side of Southern Africa, at some two or three hundred miles north-east of the Cape of Good Hope. We have just heard that the Lord has begun to bless their efforts, and that they rejoice over the conversion of eight or ten persons from among the heathen as the first fruits of their labors. The Society contemplates soon establishing a mission in North Africa, in the neighborhood of Algiers.

The other societies here, such as the Bible, Tract, and Evangelical, are going forward steadily in the work of the Lord in France. They meet with much encouragement. The Evangelical Society, in particular, which employs pastors, evangelists, school-masters, and colporteurs, finds far more to do than it has means to accomplish, so great is the desire to know the truth in many parts of this kingdom. Indeed, it is certain that the Lord is inclining the hearts of many to inquire after Him in this great nation, which is to such an awful extent still enveloped in infidelity and superstition.

The number of Evangelical Protestant ministers in France may be eighty or a hundred, and is every year increasing. Many of these are in the established church; but many are Dissenters. The whole number of Protestant Ministers in France, of the reformed church, exceeds three hundred and fifty, exclusive of those of the Augsburg Confession, of whose numbers and state I am not sufficiently informed to undertake to say any thing at present.

The present government of France does not interpose any insuperable obstacle in the way of promoting evangelical religion. The laws forbidding the assembling of more than nineteen persons without permission, and the distribution of books, &c. have been explained by an ordinance of the government so as not to include religious meetings or books. Still, in some places, through the ignorance or opposition of the subordinate magistrates, the labors of the Evangelists and colporteurs meet with occasional embarrassment, which is always removed by an appeal to the government.

It is greatly to be desired that peace and tranquillity may be maintained in this nation for many years. On this, as well as on many other accounts, we greatly rejoice in the preservation of the king in the late horrible attempt to destroy him. For whatever may be said against him by political enemies, I believe it would be difficult to obtain one who would or could govern this people better. He is considered by all who know him to possess many valuable traits of character, and probably by far the most capable sovereign in Europe, and withal an honest man.

I have just returned from Switzerland, whither I went four weeks ago, to attend the meeting of the

Evangelical Society of Geneva. At the same time I attended the great jubilee fete of that city, which was gotten up under the auspices of the Consistory of the churches of the establishment of that city.—The season was observed by the evangelical churches in preaching discourses adapted to the Third Centennial Anniversary of the Reformation at Geneva, and in the annual meeting of their Evangelical Society. Delegates from Switzerland and France attended the meeting of that Society. Delegates from the same countries, and also from Germany, England, Ireland, and America attended the Conference of the venerable Consistory. They were generally, indeed almost wholly, Unitarian in their doctrines.—But I cannot here undertake to give an account of the proceedings of these two widely different classes of men. It is sufficient to say that there were probably forty or fifty Evangelical ministers present, who gave much information at the meetings of the Evangelical Society of the most interesting character.—There are now about two hundred Evangelical ministers in Switzerland. Twenty years ago the number probably did not exceed five! In view of these things who is not ready to say, "What hath God wrought?"

I would here add, that if our churches in America would help the churches in France and Geneva at this time as much as they could, the good work would receive a great impulse. The Evangelical Societies especially of these countries could do much more if they had the means. The Evangelical Churches in France and Switzerland generally, are very poor, but truly liberal according to their means.

The theological school at Geneva has five professors, who are excellent men. Including the preparatory department there are twenty-one students at present. This is encouraging.

At Lausanne there is a college under Evangelical influence, which has about sixty students, one third of whom are hopefully pious.

At Basle there is a missionary Institution under the instruction of the Rev. Mr. Blumhart and four other professors. This school was commenced in 1815. The Lord hath blessed it greatly. It has now forty young men all hopefully pious, and preparing to go to the heathen. One hundred and forty students have gone from this institution, eighty-eight of whom are now in the field, twelve are pastors, and eight evangelists at home, and more than eight have entered into rest.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

Those who remember how savage a character the natives of New Zealand sustained when christian missions were commenced among them, will peruse the following paragraphs with admiration of the power of the gospel which has so softened and humanized so degraded and barbarous a race. The extracts are from a speech of Rev. W. Yate, a missionary recently returned from that field of labor, delivered at the anniversary of the Church Missionary Society in May last.

Great Change effected among the Natives through Missionary Labors.

In the immediate and direct object of the mission,

much more are able to receive their proper place, and were only purpose facility. fore, the difficulty visit them that the declared crossing the The na to receive wish the m consult th as to mat occasions such matt almost da The na the Europ the vario church, a various su er say, rance that brace the ency with you are g which he servants i cordial ap the socie ul exte admit.

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much more work offers itself than the missionaries are able to perform. Scarcely a day passes without their preaching; and many persons who live at distant places earnestly request visits from them, if it were only for a few days; offering to make roads on purpose for them, and to afford them every possible facility. It was not always so; but a short time before, the very same people would have thrown every difficulty in the way of missionaries who wished to visit them. They tabooed, or made sacred, the roads, that the missionaries might not traverse them; and declared the rivers sacred, to prevent them from crossing them.

The natives, in general, are now not only anxious to receive instruction of a religious kind, but they wish the missionaries to make laws for them. They consult them as casuists: they seek counsel of them as to matters of peace and war; and there are few occasions on which they do not refer to them. In such matters, I and the brethren at Wainate were almost daily employed.

The natives are also adopting all the customs of the Europeans. They wish for the introduction of the various rites and ceremonies of the English church, as to marriage and other things. Their various superstitions are gradually, or, I should rather say, rapidly dying away. When I tell the audience that three hundred New Zealanders have embraced the gospel, and are aiming to live in consistency with its sacred requirements, I think that, while you are grateful to God for the signal success with which he has graciously crowned the labors of his servants in New Zealand, you will also express your cordial approbations of the vigorous prosecution of the society's operations in that mission, by its gradual extension as circumstances may providentially admit.

I have attended the death beds of upwards of forty natives; and have witnessed some of those scenes which are so delightful to a Christian. I cannot express the pleasure which I have felt, on some of those occasions, at witnessing the firmness of their faith, the sincerity of their love to Christ, and their joy and triumph in the prospect of dissolution. Such expressions as these have often proceeded from the lips of dying New Zealanders:—

"Oh when shall I come and appear before God?"
 "When shall I go to see Jesus Christ?"—"When shall I have done feeling any sin within me?"
 "When shall I have nothing but love in my heart?"
 "When shall I be like my Saviour?"

The native cruelty is diminished. War is less known. Infanticide is likely to be altogether abolished. In the course of the first few years of my residence in New Zealand, I witnessed six different cases of infanticide: I have seen mothers break the necks and dash out the brains of babes who hung at their breasts; but, in the course of the last four years, I have not witnessed one case, nor heard of one, except in the vicinity of the harbors, where the natives have been injured by their intercourse with licentious British sailors.

Translation and eager Reception of the Scriptures.

The missionaries have been diligently employed in translating the Scriptures into the language of New Zealand; and the whole of the New Testament has been completed. It was commenced about six years

ago under great difficulties: there was no grammar of the language; and every word and peculiarity of expression we had to search out for ourselves. Thirty-eight chapters of the book of Genesis have also been translated.

When the box containing the Scriptures arrived, the New Zealanders said,—“A box is now come full of knowledge, which will go from the North Cape down to the South Cape.” They added, “We have often had something come which we thought good—casks of rum, and barrels of powder, and muskets; but now something is come, which will teach us, not to drink rum, not to fire powder and use muskets, but to do good.” All were desirous, by some means or other, to obtain a copy.

In consequence of our having formed elementary schools, about eight hundred could read; and, almost immediately after the Scriptures were brought into use, the whole of those persons were supplied with them. They purchase them by their own industry. I have not given away a single copy: they were so desirous of obtaining them, that they were willing to work six weeks each for the few copies which we could put into their hands; and they value them more and take more care of them, than if we had given them, as they look on them more as their own property when they have to work for them.

The natives of New Zealand entertain a very high respect for the Bible, as the word of God. They do not ask, “What does Mr. Yate say? What does Mr. Clark or Mr. Hamlin say?” but, “What does God say?” When they receive copies they invariably take them home to their families, and read them, morning, noon, and night. I have gone into native villages, where a few years ago I should scarcely have been admitted, and I have seen half a dozen parties assembled, reading the Scriptures, deliberating upon it, and asking pertinent questions. Oh, what a different scene is this from what I witnessed during the first three years of my residence among them! Formerly they delighted in dancing, in singing the war song, and relating their idle tales; but now they read the word of God, which speaks of peace and harmony; and they say that they derive more pleasure from reading the Scriptures than from singing all their war songs and dancing all their dances.

A chief of great importance, named Depay, was present when the national flag arrived from the British government, by which the independence of New Zealand was established—a favor which the natives will, no doubt, acknowledge at some future day. The various chiefs were requested to be present, to choose one flag out of three. They assembled, and made speeches, some of which were very much to the purpose, and some very far from it. At last, Depay got up, and said, “New Zealanders, listen to me—I have something new to say to you. I have the book which will set all right, if we get it into our hearts. There will be no more quarrelling among New Zealanders; there will be no dispute as to what we shall get by hoisting that flag; for Jesus Christ says in his book, ‘If ye love me, keep my commandments—’ and this is my commandment, that ye love one another. Now, who could have told you this but God? Could any of the natives? No, they never heard of such a thing. Could any of the Europeans? No,

for they only think of gain. Could any of the missionaries? No, not unless they learned it out of this book. No, Jesus Christ himself has taught it to us; he has told us to love one another." He then exhorted them all to learn to read, each man in his own language, the word of God.

Testimony to the Character and success of the Missionaries.

James Busby, Esq, British consular resident in New Zealand, under date of December 4th, 1834, wrote as follows to the Rev. Mr. Innes, of Edinburgh.

As you keep up an acquaintance with missionary proceedings, you will be well pleased to have my testimony to the eminent usefulness of the Church Missionary Society's missionaries here, and to their entire devotion to the duties of their high and honorable calling. I believe a secular-minded man, if unhappily placed among them, could not continue to be associated with them; so entirely devoted are they to their Master's work, which they have pursued with a singleness of aim above all praise.

The fruits of their labors are beginning to appear far and near. The change which has taken place in the character even of those natives who make no profession of listening to their instructions, is highly gratifying. The light of Christianity falls on the minds of those among them, who listen to the ministrations of the missionaries, like light from heaven. Even the secular knowledge which the teaching of Christianity conveys is a new creation in their minds; and it has not to contend with the false lights of worldly knowledge or worldly wisdom, which form such powerful obstacles to the spread of truth where it has long shone.

The missionaries have secured the entire confidence of the natives, and their influence is extending wherever their names have been heard. The country is becoming rapidly christian. In most of the villages within many miles of this place the Christian Sabbath is established; not only by rest from labor, but by acts of worship, conducted by individuals who have been educated by the missionaries. Many are decided Christians; many more are influenced in their conduct by Christian precepts. A very few years of such progress as the last will make the country as well entitled to be called Christian, as many countries which have enjoyed the light of revelation since it first dawned on the world.—*Miss. Her.*

An agonized mother, at the grave of a deceased child, whilst the solemn rites were performing, was thus accosted by an aged minister: "There was once a Shepherd, whose tender, pastoral care was over his flock night and day. One sheep would neither hear his voice, nor follow him. He took up its little lamb in his arms, then that sheep came after him."

An humble spirit is a charitable and quiet spirit.

MARRIED.

In St. Paul's Chapel, on Sunday evening, by the Rev. Dr. Croswell, Mr. John Peckham, to Miss Anna Louisa Thomas.

In Guilford, by the Rev. David Baldwin, Mr. Alexander Stevens, to Miss Rachael Benton.

In North Guilford, by the Rev. Mr. Whitmore, Mr. Gilbert Gaylord, to Miss Parney Fowler.

In Litchfield, on the 18th ult., by the Rev. Mr. Arms, Mr. Dennis Chatfield, of Waterbury, to Miss Mary J. Matthews, of Wolcottville. On the 25th, by the same, Mr. Samuel Forrest, to Miss Ann Pickering, all of Wolcottville.

In Milford, on the 9th ult., by the Rev. Mr. Pinneo, Mr. Alvin Stow, to Miss Sarah Peck.

DIED.

In this city, on the 8th inst., Lydia Hubbard, (a colored person,) of Warren, aged 20 years. At a very early hour of the morning of the 14th of Nov., her clothes took fire, and before they could be extinguished she was burnt in a terrible manner. She lingered, the subject of great distress, until her death. She had been a professing Christian four years, and was blessed with the supports and consolations of the Saviour, in the time of her extremity.

Her mother wishes publicly to express her gratitude to various friends for their kindness to her daughter in her distresses, and especially to Mr. E. N. Thomsen and his family, with whom she lived, and who by their constant attention and generosity, have laid her under the highest obligations to them.—*Com.*

In this city, on the 1st inst., Lewis Kimberly, only child of Mr. Orrin J. Lines, aged 3 years. On the 29th ult., Capt. Stephen Dummer, aged 81. Same day, a child of Mr. Harvey Norton, aged 4 years.

At Woodbury, Dr. Samuel Steele, aged 55.

In Darien, Ga., Charles H. Williams, of this city. Mr. W. was an honest and industrious mechanic, and has left a large circle of friends to mourn his untimely fate.

In New York, on the 27th ult., after a lingering illness, Mrs. Hannah Russell, aged 77 years.

In Litchfield, (South Farms,) on the 16th ult., widow Sybil Harrison, aged 94.

In Watertown, Mrs. Selina Peck, wife of Deacon Benjamin M. Peck, aged 48; Mrs. Rebecca, wife of Mr. Drake Lockwood, aged 53.

At Northford, on the 27th inst. Mr. Ithiel Munson, aged 75.

At Waterbury, on the 8th inst. Mr. Timothy Hickox, aged 75.

At Branford, on the 11th inst. Mr. Moses Frisbie, aged 75; on the 14th, Mr. Lester Palmer, aged 32; on the 15th, widow Dorcas Tyler, aged 87.

At Columbia, S. C. on the 12th inst. George Hewett, aged 18 months, son of Mr. Henry P. Dougal, of this city.

At Southbury, on the 17th inst. of consumption, Sally Maria Brown, formerly of Huntington, aged 49.

On the 10th inst. at Lexington Ky. Mrs. Anne Ervine, consort of James Ervine, and only daughter of the Hon. Henry Clay, of the United States Senate.

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